

Episode 41

Membership of the Council of Islamic Ideology

In 1977, a country-wide movement was launched against the then-Prime Minister the late Zulfikar Ali Bhutto. Initially, the reason for launching this movement was that his People's Party had recently won a large majority of seats in the recently conducted General Elections, in which the Opposition claimed massive electoral rigging to have taken place and thus called for fresh elections. Nine political parties of the country had united for this, and their main demand was for fresh elections to be conducted. This group of parties also included major religio-political parties of the country, including Jamiat Ulama-e-Islam, Jamiat Ulama-e-Pakistan and Jamat-e-Islami. These parties declared the implementation of "*Nizam-e-Mustafa* (ﷺ)" as being the objective of this movement, and public protests and demonstrations were staged all over the country demanding for an end to Mr Bhutto's government. In the end, the then-Chief of Army Staff General Muhammad Zia-ul-Haq overthrew Mr Bhutto's government and imposed martial law.

Perhaps it was a blessing of the sincerity of those individuals who sacrificed their lives and wealth in this Movement that the General who took over power after the imposition of martial law (i.e. the late General Muhammad Zia-ul-Haq) was himself regular in prayer and fasting, and overall possessed a religious mindset, while the Movement as a result of which he came to power was launched for implementing "*Nizam-e-Mustafa*" (Movement for the Implementation of System of Prophet Muhammad (ﷺ)). After coming to power, he thus expressed his intention to implement the Shariah in the country. And while political elements were expected to oppose martial law, he was well-received by all religious and political parties at the time.

According to the Constitution of the time, the only method for implementing Islamic laws in the country was for a "Council of Islamic Ideology" to be formed by the government, which it was required to do according to the Constitution. This Council would draft proposals to give legal status to Islamic laws. Until now, the various governments had been making excuses regarding the formation of this institute, its constitutive body, and implementing its recommendations.

Regarding this, I had myself written numerous editorials in Al-Balagh describing the steps needed to strengthen this institute and make it more effective. At this point, General Zia-ul-Haq announced that he would establish this institute anew and would ensure that its proposals were implemented. While this announcement was encouraging, it was unclear as to what extent practical steps would be taken for it.

In the meanwhile, Hazrat Maulana Sayyid Muhammad Yusuf Binnori (may his secret be sanctified) informed me that the respected General had sought his counsel as to who should be made part of this Council, and that he had sent my name in his list of recommendations. At the same time, Maulana Zafar Ahmad Ansari (may Allah's mercy be upon him) informed me of the same, that he had also proposed my name in his list of recommended members of this Council.

Besides my inability, I was hesitant regarding this for two reasons. Firstly, martial law does not hold any constitutional status, and according to the respected General's announcement, he had come to power for only ninety days after which fresh elections would be conducted. Any noteworthy initiative through the Council of Islamic Ideology in such a short period seemed difficult. Secondly, it was still unclear if any reliable mechanism for implementation of the Council's recommendations would be established, or would its recommendations end up sitting in bookshelves, as had been happening until now?

However, both of these elders, who had had detailed meetings with the respected General, expressed hope that InshaAllah this time the proposals would be implemented. Also, that enough work could be done during this short duration as could serve as a foundation for future work. Not only did these elders express their confidence regarding this, they also personally accepted membership of this Council. This encouraged me with the thought: "whatever happens, it will happen under the guidance of these elders".

On the other hand, I recalled the words of a saintly elder of mine, Hazrat Baba Najam Ahsan (may Allah's mercy be upon him). Hazrat Baba Najam Ahsan (may Allah's mercy be upon him) was among those high-standing disciples of Hazrat Hakeem Ul Ummah (may his secret be sanctified) who had been granted permission of *mujaz-e-suhbat* by Hazrat, and those who knew him were

aware that Allah Most High would bless him with true dreams and sometimes *kashf*. At the request of respected Muhammad Ayyub, the father of my friend respected Muhammad Kaleem, he had taken up residence in the outer room of their house, and would bestow his teachings and blessings from there itself to whoever visited the house. I would visit respected Muhammad Kaleem's house from time to time and would also present myself in Hazrat Shaykh Baba's service. He would also be very kind to me and would bestow his valuable advices, such that almost every time I visited, I would return home with some valuable saying of Hazrat entrenched in my mind.

In 1971, when respected Zulfikar Ali Bhutto's government had newly come to power, Hazrat Shaykh Baba conveyed a message to me through respected Muhammad Kaleem to meet him. It was due to my negligence that I got entangled in some other work and could not present myself in Hazrat's service immediately, and thus visited him after a few days. Hazrat first expressed his love-infused displeasure at my being so late in visiting him. When I asked for forgiveness, he stated: "I saw a dream that you were sitting before Aurangzeb Alamgir (may Allah's mercy be upon him) and he was saying to you: "Write Islamic laws". The interpretation of this dream is that at some time, Allah Most High will take work from you with respect to Islamic laws. When such an opportunity comes, do not reject it."

This was a time when religious circles were heart-broken at the separation of East Pakistan as well as the coming to power of the People's Party, and there did not appear any possibility whatsoever for implementation of Islamic laws. I considered this saying of Hazrat a good omen and thanked Allah Most High for it, and thereafter forgot about it. However, now that the question of becoming a member of the Council of Islamic Ideology came up, I remembered Hazrat Shaykh Baba's (may Allah's mercy be upon him) words and thought to myself that that dream may perhaps come true in the form of me getting an opportunity for some service to Islamic laws through this Council.

After seeking counsel from my Shaikh Hazrat Arifi (may his secret be sanctified), I accepted membership of this Council putting my trust in Allah, and it was from here that my activities outside Darul Uloom began.

According to the Constitution, the Chairman of the Council of Islamic Ideology had to be a judge of a higher Court. It was therefore formed under the leadership of Justice Muhammad Afzal Cheema. Besides myself, the following were its members:

Hazrat Maulana Sayyid Muhammad Yusuf Binnori (may Allah's mercy be upon him)

Hazrat Maulana Mufti Sayahuddin Kakakhel

Hazrat Maulana Mufti Muhammad Husain Naeemi

Hazrat Peer Qamaruddin Sialvi

Hazrat Mufti Ja'far Husain Mujtahid

Hazrat Maulana Zafar Ahmad Ansari

Mr A.K. Brohi, Advocate

Mr Khalid Ishaq, Advocate

Mr Justice (retired) Salahuddin, former judge of the Supreme Court

Dr Ziauddin, Deputy Governor of the State Bank of Pakistan

The opening meeting of the Council took place in Islamabad. Hazrat Maulana Sayyid Muhammad Yusuf Binnori (may his secret be sanctified) said to me: "Travel with me on the same flight". One factor that lured me to accept membership of the Council was that I would be blessed with frequent companionship of Hazrat Binnori (may his secret be sanctified) and would receive the opportunity to work under his guidance. Alhamdulillah I received both of these blessings. I booked my ticket for the same flight as Hazrat and arrived in Islamabad together with him. Maulana Dr Abdur Razzaq Iskandar (may his shade be extended) had also accompanied Hazrat to serve him. Our accommodation was arranged in the Government Hostel and I was allotted a room near to Hazrat's.

The late General Muhammad Zia-ul-Haq also participated in the opening session. In his speech, he reaffirmed his determination to forthwith act upon the proposals that the Council would put

forward. He especially requested members of the Council to propose Islamic modifications to the country's banking system, so that the interest-based system could be abolished in the country, and to make this their top priority. After his speech, members of the Council, especially Hazrat Binnori (may his secret be sanctified), lauded his sentiments with the words: “إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ”¹

Thereafter when the Council's first sitting commenced, it was discussed as to how to begin this work. Some members were of the opinion that since the Council's primary objective was to bring the existing laws into conformity with the Shariah, the work should be commenced by drafting recommendations regarding the laws. Dr Ziauddin said: “The first priority should be given to economic reforms in the country.” After debate, it was unanimously decided to form two panels to carry out work on both these aspects in parallel. One panel would work on laws of the country while the other would draft recommendations to implement Islamic economic teachings by purging interest from the banking system and also implementing a system for Zakat.

With regards to the laws of the nation, Hazrat Binnori said: “The awe of the Shariah is established through the Hudood laws. Laws to implement these should therefore be given priority.” All members agreed to this. Those members of the Council who were experts in contemporary law were of the opinion that the existing framework of the laws should be retained and such reforms should be proposed in them as would make them conform to the Shariah laws. In this way, lawyers and judges would not face any difficulty in interpreting and implementing these laws. I opposed this proposal and submitted: “The very philosophy and foundation principles of Islamic laws and contemporary English laws are different. Patching existing laws would thus not achieve the objective, rather it could give rise to grave misunderstandings. This is because if their framework were retained, the legal verdicts issued based on those laws could continue to be used as precedent even after Islamic modifications were made to those laws. This would lead to

¹ Translator: “If you will help (the religion prescribed by) Allah, He will help you, and will stabilize your footings.”
(Surah Muhammad 47:7)

such serious ambiguity with respect to the principles of Islamic law that the laws of Shariah would become distorted beyond recognition. Thus, my definitive opinion is that laws should be made anew for implementation of Shariah laws, for modifications to the current laws will not work.” Arguments and counter-arguments continued for long on this topic. In the end, I felt that instead of a theoretical debate on this topic, the situation could be better clarified by presenting a practical sample. I thus submitted: “If you allow, I would like to present a draft as a working paper.” Since I was the youngest in the Council (I was thirty-four at the time based on the Gregorian calendar), no one rejected this proposal and neither did anyone encourage much. However, Hazrat Binnori (may his secret be sanctified) had already told me: “You have to carry out the important work of drafting in the Council”. I was eager myself to receive the opportunity to write Islamic laws, and it is also my personal experience that in collaborative works, the opinion of the one who holds the pen often prevails. I thus took this task upon myself.

However, the Council had only two meetings when Hazrat Binnori (may his secret be sanctified), whose companionship and guidance was a major pillar of support for me, had a severe heart attack, and soon after returned to his Creator. (I have written a detailed account of Hazrat’s demise and my impressions in *Nuqoosh-e-Raftagan*). Though I had accepted membership of the Council at Hazrat’s instructions and hoped to receive Hazrat’s guidance at each and every step, it was also necessary to fulfil this responsibility once it had been taken up. I therefore continued the work, and as I had promised, prepared a draft of the laws related to the *Hadd* for *Sariqah* (theft), and distributed copies of this draft among all members of the Council so that they could review it before the next meeting. I presented it in the Council’s sitting of the next day (5 January 1978). One elderly member of the Council (who did not want to declare a young Maulvi’s work as an effort in law-making) remarked: “InshaAllah we will benefit from this work. However, pardon me, but this cannot be considered a draft law.” I submitted: “Whether you call it a draft law or not, I have already mentioned that this should be reviewed as a working paper, and requested to make amendments to it wherever you deem appropriate.” Hearing this, the Chairman of the Council Justice Afzal Cheema (who was the senior-most judge of the Supreme Court at the time) immediately said to me: “No! No! Maulana. I congratulate you. I was pleasantly surprised at reading your draft. Firstly, because it reflects the comprehensiveness of Islamic laws.

And secondly, the purely legal style in which you have prepared this draft and the way you have taken legal subtleties into consideration is something I did not expect. This also inspires confidence in us that InshaAllah we will succeed in compiling Islamic laws.”

Thereafter he addressed the other members and said: “This is definitely a draft law and provides us with a foundation for discussion. We will therefore read it article by article, and whoever wishes to raise any objection or recommend any modification to it can do so at the relevant place.”

Thereafter discussions continued for several days based on this draft, and modifications were also made to it as a result of the discussions. Nonetheless, it was eventually unanimously accepted by the Council. Thereafter the Chairman and other members of the Council asked me to prepare laws related to other *Hadd* laws of the Shariah. I therefore prepared the initial drafts for *Hadd* for *Haraabah* (robbery), *Hadd* for *Zina*, *Hadd* for *Qazf* (false accusation of *Zina*) and *Hadd* for *Shurb al-Khamr* (drinking intoxicating liquor).

After lengthy debates, they were also passed by the Council. Alhamdulillah throughout this work, the warmth, tirelessness and sincerity with which Hazrat Mufti Sayahuddin Kakakhel and Hazrat Mufti Muhammad Husain Naeemi (may Allah’s mercy be upon them both) helped me and bestowed their valuable advices, and the way they encouraged this lowly one at each and every step of the work, are signs of their nobility of character. May Allah Most High recompense them with the best of rewards. Ameen.

While no issues were faced in preparing other drafts, when the topic of *Hadd* of *Rajm* (stoning) came under discussion, the lawmaker members of the Council were quite hesitant. These included Mr Khalid Ishaq, Justice Salahuddin and Justice Afzal Cheema himself, and on the basis of Maulana Amin Ahsan Islahi’s *Tadabbur-e-Quran*, Maulana Zafar Ahmad Ansari as well. This debate continued for long among members of the Council, and perhaps it was due to the wish of some of the members that respected Dr Maarooof al-Dawalibi (former Prime Minister of Syria), who was then an adviser to the Saudi king and was known as a *Muhaqqiq* in the Arab world, was invited from Saudi Arabia. The reason given for inviting him was to benefit from his experience

in moulding the laws to conform to Islamic Shariah, and also so that Arab countries could have a representation in this work.

He wrote a draft of Hudood laws in Arabic language by himself and presented it to the Council, and in view of his personal stature, for some time my Urdu draft was relegated to the side-lines and his draft was accepted as a working paper for debate for many days. However, it was becoming very difficult for those members of the Council who were not familiar with Arabic language to discuss it. Thus, eventually it was decided for it to be read together with my Urdu draft. In this manner, over time my draft became the basis of discussions. On the topic of *Hadd* of *Rajm* (stoning), he had taken the stance that *Rajm* should be implemented as a *Ta'zeer* instead of *Hadd*. Though Dr Maaroo Dawalibi did not possess much formal specialization in terms of religious knowledge, he possessed a high reputation as a former Prime Minister of Syria and as a royal adviser to Saudi Arabia. As a result, those members of the Council who were already opposed to *Rajm* received support in the form of Dr Maaroo Dawalibi. This topic was thus debated over for many days. Besides myself, the scholar members of the Council, especially Hazrat Maulana Mufti Sayahuddin Kakakhel and Hazrat Maulana Mufti Muhammad Husain Naeemi (may Allah's mercy be upon them both) stressed on the point that this opinion, which is against the opinion of the majority of the Muslim Ummah, cannot be made into a law of Pakistan. Respected Dr Ziauddin also lent support to this. In support of those members who did not want to accept this law as *Hadd*, at one point Dr Maaroo Dawalibi stated: "The Shariah status of *Rajm* was abrogated by the first Verse of Surah Nur". I had anticipated this argument, so I had researched this point. With regards to it, at the end of this discussion I asked for permission to present a detailed explanation of this point, and focused on three points. Firstly, all incidents of *Rajm* that took place during the lifetime of the Noble Messenger (ﷺ) took place after the first Verse of Surah Nur was revealed, because Surah Nur was revealed in the 5th year of Hijrah while the first incident of *Rajm* was that involving the Jews, in which Hazrat Abdullah ibn Abi Awfa (may Allah be pleased with him) was personally present, and he had accepted Islam in the 8th year of Hijrah. Thus, it is not at all correct to declare this commandment as abrogated. Secondly, the Ahadith related to *Rajm* are not *Akhbaar Aahaad*, rather with respect to their meaning are *Mutawatir*. Thirdly, if this commandment were abrogated, Caliph Umar and Caliph Ali (may Allah

be pleased with them both) would not have implemented these punishments during their caliphates and would not have declared it a Sunnah of the Noble Messenger (ﷺ).

I presented evidences of each of these three points with references to the relevant books. In the end, a majority of the Council members concurred with us and it was decided to include the *Hadd* of *Rajm* in the laws.

During this time, a letter from the Grand Mufti of Saudi Arabia Shaikh Abdul Aziz bin Baz (may Allah's mercy be upon him) addressing the Council was received, in which he expressed his concern at Dr Maaroofo Dawalibi taking up the stance of *Ta'zeer* for *Rajm* instead of *Hadd*. He clarified in his letter that Dr Maaroofo Dawalibi had come to the Council in his personal capacity and that he did not represent the scholars of Saudi Arabia. He also stated that the clear stance of the scholars was that the punishment of *Rajm* is a *Hadd* according to Shariah, and advised the Council to make laws according to this. This letter lent much support to our view in the Council. Regrettably, I do not have the original letter preserved with me. However, the reply letter I sent on behalf of the Council is preserved. It reads:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إسلام آباد --- في --- ربيع الأول ١٣٩٩ هـ

إلى سماحة العلامة المحقق الشيخ عبد العزيز ابن عبد الله بن باز، الرئيس العام لإدارات البحوث العلمية والإفتاء والإرشاد، حفظه الله تعالى ورعاه.

السلام عليكم ورحمة الله وبركاته، وبعد!

فقد استلمت بسرور كتابكم المؤرخ في ١٣/٣/١٣٩٩ هـ والذي احتوي على تأييدكم لما ذهب إليه أكثرية مجلس الفكر الإسلامي من "وجوب حد الزاني بالجلد مئة جلدة إذا كان غير محصن ورجمه إذا كان محصناً".

وبسرني أن أفيدكم في هذا الصدد أن المشروع القانوني الذي وصلكم لم يكن آخر ما شفع به المجلس، وإنما كان مشروعاً ابتدائياً، ثم إننا قد وقفنا لإعادة النظر فيه وجعله أشمل وأوضح وأوفق بالقرآن والسنة، فالمشروع الأخير الذي أرسلناه إلى الحكومة، والذي وقفت الحكومة بتنفيذه قد بث في حد الزنا علي ما ذهب إليه جمهور علماء المسلمين وعلي ما أيدته من رجم الزاني المحصن حداً لا تعزيراً، فالقانون الذي وفق الله سعادة الرئيس الجنرال ضياء الحق لتنفيذه يقوم علي أساس مذهب الجمهور من غير أيّا خلاف والحمد لله، وقد حتم المجلس بهذا الرأي خلال جلساته الأخيرة.

أما المشروع الأول الذي تشرف بمطالعتكم إياه، فكان بعض أعضاء المجلس قد اختاروا فيه الرأي القائل بأن الرجم تعزير، وقد أيدته معالي الدكتور معروف الدواليبي، لأنهم ينكرون ثبوت الرجم بالسنة، وإنما فعلوا ذلك بالنظر إلى ظروف محلية خاصة، وهي أنه كانت هناك دعايات قوية وعنيفة في أوساط بعض المتتقين ثقافة علمانية، والطلاب، والقضاة المحامين وغيره ضد تطبيق أحكام الشريعة الإسلامية، وخاصة في أحكام الحدود التي وصفها بعضهم بكل وقاحة بالأحكام الوحشية والرجعية، وإن علماء هذه البلاد وقادة الفكر من أهل الدين قد قاوموا هذه الأفكار الباطلة بكل عزيمة. ولقد كان لمعالي الدكتور معروف الدواليبي كبير الفضل في هذا الصدد، فإنه قد ساعدنا في هذه المهمة مساعدة مشكورة، وتولي خلال أشهر الحوار مع الفئات المختلفة بالحكمة والموعظة الحسنة مع شرح محاسن الشريعة الإسلامية بما فيها الحدود بأسلوب علمي جذاب.

غير أن تلك الدعايات المسمومة ضد الشريعة الإسلامية في الخارج والداخل قد جعلت الناس يخشون من أن يكون نصيب هذه القوانين مثل نصيبها لدى الحكومتين الليبية والمصرية، حيث تراجعنا عن إعلان هذه القوانين بعد الانتهاء من صياغتها، وذلك تحت ضغط تلك الدعايات الخبيثة.

ففي هذا الجو اقترح بعض أعضاء المجلس وأيدهم معالي الدكتور الدواليبي بأن يبدى المجلس رأيه في حق الرجم ليكون للحكومة الأخذ بما هو أسهل في تلك الظروف.

وكان كل ذلك في مبدأ الأمر، وأما الآن فقد انقشعت السحب والحمد لله، وقد استطاع سعادة الرئيس الجنرال ضياء الحق بفضل الله تعالى أن يتغلب على العقبات، وأعلن بكل قوة وحزم تنفيذ الشريعة الإسلامية، وخاصة الحدود منها، على أساس رجم المحصن حداً لا تعزيراً.

ولا بد لنا أن نشكر هنا المملكة العربية السعودية الشقيقة التي بعثت إلينا معالي الدكتور معروف الدواليبي، حفظه الله فإننا قد استفدنا بعلمه وتجاربه وحكمته في شتى مراحل صعبة، ونعترف بكل إجلال وتقدير ذلك الجهد الذي بذله لمساعدتنا في هذه المهمة الجلييلة.

ويجدر هنا بالذكر أنّ معالي الدكتور الدواليبي لم يقل قط إنه يمثل علماء المملكة السعودية، وإنما استفدنا من آرائه الشخصية القيمة اعترافاً بعلمه.

وأخيراً نشكر فضيلتكم لما تفضلتم برأيكم الثمين، فإنه يدلّ على اهتمامكم البالغ نحو المجلس ونحو باكستان بما يجعلنا مفتخرين به شاكرين لله سبحانه.

كما نشكر فضيلتكم لإرسال سماحة الشيخ عبد الله بن حسن عضو هيئة كبار العلماء الذي يرافقنا في المجلس منذ يومين ولا نزال نستفيد من علمه وعرفناه، ونرجو فضيلتكم مساعدتنا في مهمتنا التي توليناها بكل ما أمكن، وإرشادنا إلى الصواب في المستقبل أيضاً، ولفضيلتكم الشكر والمنة.

والسلام عليكم ورحمة الله

Translation:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Islamabad, Rabee al-Awwal 1399H

Honourable Allamah *Muhaqqiq* al-Shaikh Abdul Aziz Bin Abdullah Bin Baz, General President of the Department of Academic Research, Ifta and Guidance, may Allah Most High preserve and protect you,

Assalamualaikum Wa Rahmatullahi Wa Barakaatuhu,

I was pleased to receive the letter dated 13/3/1399 AH from your honourable self which was written in support of the position taken by a majority of the Council of Islamic Ideology, i.e. the position that a *Hadd* of one hundred flogs is obligated on an unmarried person who commits *Zina* while *Rajm* (stoning) for a married person.

I am also pleased to inform you that the draft laws that reached your honourable self were not the final proposals from the Council, rather they were an initial draft after which we reviewed them with the *tawfeeq* of Allah and made them more comprehensive, clearer and closer to the Quran and Sunnah. Thus, in the final draft we sent to the government and which the government had the *tawfeeq* to implement, the position definitively adopted with respect to *Hadd* of *Zina* is the same as taken by the majority of the scholars (ulama) and which you also supported, i.e. *Rajm* (stoning) of a married person who commits *Zina* is a *Hadd* and not a *Ta'zeer*. In short, the law that Allah Most High granted His Excellency President Zia-ul-Haq the *tawfeeq* to implement was, without any difference of opinion whatsoever, the same as adopted by the majority of scholars. In its final sittings, the Council has adopted the same as its ultimate position.

As for that first draft which received the honour of your perusal, in it some members of the Council had adopted the position that *Rajm* (stoning) is a *Ta'zeer*, and this opinion was lent support by Dr Maarooof Dawalibi. They had not adopted this position because they rejected the evidences of *Rajm* from the Sunnah, but due to some specific local circumstances. Specifically, that a powerful and intense propaganda against implementation of the commandments of Shariah is being spread by some individuals who have been nurtured under secular culture. This is also found amongst students, judges and lawyers as well. Especially regarding *Hudood* laws, some of them have even unabashedly called them barbaric and regressive. The scholars and balanced-minded leaders of this country have bravely counteracted these fallacious notions, and His Excellency Dr Maarooof Dawalibi has played a major role in this respect. He has greatly helped us in this mission, about which we are grateful to him. He took up the task of discussing this topic with several groups here for several months with wisdom and good counsel, as well as by

describing the merits of the Shariah, including *Hudood* laws. He accomplished this work in a rather attractive and scholarly style.

However, these local as well as foreign venomous propagandas made the people apprehensive that the eventual outcome of the implementation of these laws may end up being the same as what transpired in Libya and Egypt, wherein after formulating similar laws and even announcing their implementation, the government retreated after coming into pressure from similar dirty propagandas.

It was in this backdrop that some members of the Council had put forth this recommendation, and which His Excellency Dr Dawalibi lent support, i.e. that the Council present both opinions before the government, so that the government has the option to select that opinion which is easier in present circumstances.

All this occurred at the beginning. Now Alhamdulillah the clouds have parted, and with the grace of Allah, His Excellency President General Zia-ul-Haq has succeeded in overcoming all obstacles, and has announced with complete authority and conviction for the implementation of Shariah, especially the Hudood laws, including that the *Rajm* (stoning) of a married person is a *Hadd* and not a *Ta'zeer*.

At this point, it is necessary to thank our brother country the Kingdom of Saudi Arabia which sent His Excellency Dr Maarooif Dawalibi (may Allah preserve him) to us. We benefited from his knowledge, experience, and wisdom in testing circumstances, and we acknowledge his support in this great mission with deep respect and gratitude.

It is also appropriate to mention here that His Excellency Dr Dawalibi never stated that he was representing the scholars of the Kingdom of Saudi Arabia. Rather, we benefited from his valuable personal opinions in view of his knowledge.

In the end, we thank your honourable self for bestowing your valuable counsels upon us, as it shows your great concern for the Council and for Pakistan, which is a matter of pride for us and we thank Allah Most High for it.

Similarly, we thank your honourable self for sending Shaykh Abdullah bin Hasan, member of the Council of Senior Scholars, to us. He has been with us in the Council for the past two days and we have been continuously benefiting from his knowledge and understanding. We hope for all possible support from your honourable self for the mission we are working on, and also for guiding us in the right direction in the future as well. We are grateful and indebted to your honourable self.

Wassalamualaikum Wa Rahmatullah